DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF BOGRA, 1891.

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DISTRICT CENSUS REPORT.

No. 360J., dated Bogra, the 24th June 1892.

From—P. C. Lyon, Esq., Offg. Magistrate of Bogra,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to Government Circular No. 6T.F., dated 3rd October 1891, I have the honour to submit herewith the Census Report* of this district.

REPORT ON THE CENSUS OF THE DISTRICT OF BOGRA, 1891.

HEAD I.—EARLY HISTORY, ETC.

The district of Bogra was formed in 1821 of *thanas* previously belonging to the older districts by which it is surrounded—Rajshahi, Dinajpur, and Rangpur—and the early history is that of parts of those districts. Few materials are to be found in the records of this office, and most of those have been already collated and reviewed in Sir William Hunter's Statistical Account. Fresh light, however, has been shed on some of the places of antiquarian note by the researches of Dr. Cunningham; and in the course of my tours I have seen a few interesting things, upon which remarks are added.

2. Popular traditions make the district a part of the Barendra country, and some accounts designate Mahasthan as the capital of the ancient Barendra kingdom. Many relics of antiquity, such as large masonry wells, tanks with great earthworks, now silted up, temples, stone idols, and the like are still to be seen in the western part of the district, on the right bank of the river Karatoya. There are many Buddhist monuments. Some Sanskrit inscriptions were found not long ago at Virat-garh, in *mauza* Matrai, 8 miles N.N.E. of Khetlal, upon ancient buildings which seem to have escaped the attention of Buchanan when he visited and wrote of the place in 1808. The village belongs to the estate of Bardhan Kothi (in district Rangpur), which was probably the capital of the kingdom of Pandra-Vardhana, visited in the seventh century by the Chinese pilgrim, Hwen Tsang. The river Tulsiganga in its upper reach runs between high wooded banks, along which I have had some very pleasant rides between Hili and Khetlal in the far north-west of the district. At Patharghata, where there is a *tribeni* or trijunction of waters, a fair is held, and there is an old *stupa*, now much broken by erosion and diluvian, underneath a great statue of Buddha. Near, but beyond our boundary, at Mangalbari in district Dinajpur, west of Jaypur is, the shrine of Har Gauri, with a pillar of black stone some 12 feet high, bearing a Sanskrit inscription, and an object of complete misunderstanding among all the people I could ask about it.

3. Mahasthan has been too often described to need more than mention as probably a residence of Barbak Shah: coins of his reign have been found at Sultanpur hard by, of which the name is significant. There are vast quantities of bricks embedded around, especially on the south and on the east of the hill, indicative of a great town in olden times. But here the Muhammadans did their work on what had already been a site of Hindu greatness, and in the buildings on the hill I have often seen Hindu and Muhammadan emblems side by side. About Sherpur there are interesting remains of the Afghan dynasties; and some four miles off is Rajbari, once probably the residence of Raja Ballal Sen, but now overgrown with jungle and heaped with crumbling bricks, among fine old tanks now silted up.

4. At Fatehpur in the north-east is a low mound, table-like, and about ¾ mile in circumference, covered with trees and shrubs. An irregular moat nearly surrounds it, sometimes difficult to trace, sometimes forming two or more branches. The mound, much lower than that of Mahasthan, is called Garh-Fatehpur, and the fort was probably of some strength in its time. Hard by is a curious old pillar of black stone, of which the people could tell me nothing except that they were sure that it had grown larger during the last few years. This is one of the very few relics existing east of the river Karatoya, where the soil is of comparatively recent alluvial formation. At Bihar, 4 miles south-west of Sibganj, and at Kundugram, 6 miles south-west of Dupchachiya, there are interesting old buildings, with turrets, bastions, and arches.

5. The area, boundaries and jurisdiction of the district have remained almost the same since 1872. The only alterations have been a few exchanges of villages on the southern borders, with Rajshahi and Pabna, to suit the Boundary Commissioner's lists. The great proportion of Muhammadans to the whole population has been remarkably constant since 1872—80·7 per cent. in 1872, 80·8 in 1881, and 80·8 in 1891.

6. By Hindustanis the district is often called Sherpur-Bogra.

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* Sections I to VII, inclusive, compiled by H. G. Sharp, Esq., C.S.

HEAD II.—MOVEMENT OF THE POPULATION.

Increase of population.

7. The following table shows the increase of population in the different *thanas* since 1881:—

Thana.	Area in square miles.	Population in 1891.	Percentage of increase since 1881.
1	2	3	4
Bogra ...	361	254,654	9·3
Shariakandi ...	205	137,135	11·6
Adamdighi ...	191	109,687	15·2
Sherpur ...	165	84,674	7·5
Panchabibi ..	203	72,936	9·1
Sibganj ...	123	67,449	13·9
Khetlal ...	119	46,274	16·1
Nawabganj ...	85	44,685	13·6

The increase has been general over all the *thanas*, varying from about 7 to 17 per cent. It has been greatest in Khetlal and Adamdighi. These *thanas* are not encumbered by jungle and marshes, and consist of wide plains noted for the production of the finer kinds of rice, which is very largely exported, chiefly by the railway which runs through the Adamdighi *thana*, and is within easy distance of Khetlal. These facilities have enabled the inhabitants to make better use of the fertility of the land, and their numbers have naturally increased. Khetlal is immediately north-east of Adamdighi, and the physical conditions and features of the two *thanas* are very similar.

8. Next in order comes Sibganj, to the east of Khetlal. The greater part of Sibganj resembles Khetlal, though the soil of the former is damper. Nawabganj, north-west of Adamdighi, contains a good deal of jungle, but has the advantage of the railway which crosses it. Land is being reclaimed, and cultivation is prospering. The soil of *thana* Shariakandi is a grey sandy loam, very friable, locally called *pali*, of comparatively recent alluvial formation, low and subject to floods, which, however, recede in good time each year. The floods wash the country-side, and it is generally the healthiest in the district. The water of the great river Jamuna (of which a long reach is known as the Daokoba), of the Bangali, and of the many streams running into and out of them is usually muddy, but much more wholesome than that of other rivers which look cleaner to the eye. The yearly deposit of silt enriches the soil, and the crops are always good, unless high floods befall them out of due season. The cultivation of oilseeds, and especially of jute, yields large profits to the cultivators; and the great streams carry at little cost the produce of this *thana* to the mart of Sirajganj, in the Pabna district, bringing return cargoes of salt and manufactured goods.

9. The Bogra *thana* in the middle of the district contains the densest population of all. The greater part lies to the west of the Karatoya, where the soil is *khiar*, a hard stiff reddish clay, like that of Adamdighi. The part to the east of the Karatoya is on the *pali*, but differs considerably from *thana* Shariakandi, in containing a large area of permanent marsh in the low tracts between, and at a distance from, the larger water-courses. Much of the soil in the western parts of the district, near the railway, is also *pali*. There is besides a patch of it west and south of Sherpur. The divisions are very abrupt, and one cannot mistake the two soils. Their own appearance, the behaviour of water, and the character of the vegetation at once distinguish them.

10. The *thanas* showing the least increase in population are Panchabibi and Sherpur, and this result is just what might have been anticipated. In each there is much jungle, and the original inhabitants are averse to exertion towards reclaiming the forest tracts. It is in these two *thanas*, and also in parts of Nawabganj, that Bunas from Chota Nagpur and the Santhal Parganas do excellent work in clearing jungle, in digging tanks, and in opening the way for others. They get leases rent-free for a few years, and when their landlords begin to demand rent, they take down their thatched roofs and mat walls and move on to fresh fields.

11. Of the two conditions upon which the growth of population depends—the natural increase of the resident people and immigration—the former is measured by the excess of births over deaths. This is almost the only cause at work in the Bogra district, since there is scarcely any migration either inwards or outwards. The population here is practically increased by births alone. The number of marriages and births is largely influenced by the general prosperity of the country. The decade between February 1881 and February 1891 was one of prosperity for the district. Scarcity, severe disease, violent storms, and other great disasters were almost unknown; and it is nearly certain that there has been a gradual and considerable improvement in the general condition and in the standard of

comforts among the agricultural classes, which form an overwhelming proportion of the whole population of the district.

Growth of towns.

12. There are only two municipalities—Bogra and Sherpur. These may be called towns; but at Bogra the only residents of the ordinary urban classes are Government servants, a few professional men, and Marwari and other shopkeepers: the rest, the larger proportion, are of a purely rural type. At Shérpur the population depends almost entirely upon the rent or the produce of land. Along the municipal roads the peasant driving his cattle, with the plough on his shoulder, is as commonly seen as in the smaller villages. In one street of Bogra there is a fair degree of businesslike bustle. A daily bazar and two bi-weekly markets are held, one of which is much thronged by buyers and sellers with large quantities of cattle and goods. The Municipal Commissioners are energetic and successful. Since 1872 the increase of population in the town has been 12 per cent.

13. In the town of Sherpur there has been a decrease of nearly 7 per cent. during the same period. Its importance is constantly diminishing, jungle thrives, and the many masonry buildings are mostly decayed. The municipality and the inhabitants are more than usually lethargic. The decay is partly due to natural and justifiable fear of earthquakes. Many lives were lost there through the earthquake of the 14th June 1885, and that of the 23rd December 1888 also did considerable damage. Since then there have been many slight shocks, and the fear operates in two ways. Even if the people cared to live in brick buildings, they would hesitate to spend much money on property so specially liable to damage; and again, a large number of those who possess such buildings prefer for safety's sake to live in houses made of mat and thatch. The country between Bogra, Sirajganj, and Mymensingh is well known to have been affected by the recent earthquakes more than the rest of Bengal. The *zamindars* of Sherpur are seldom in agreement, and do little or nothing for maintaining the importance of this historic place.

Distinction between urban and rural population.

14. There is no distinction between the urban and the rural population, beyond the few particulars which have just been mentioned. Markets, shops, and the apparatus of trade are found in a great many villages which cannot be called towns, differing only in degree from what are seen in Bogra and Sherpur. In all these towns and villages the bulk of the population is agricultural. The two towns considered together present a fair average of such town-life as there is in Eastern and Northern Bengal. One gradually decays, the other advances with moderate speed; there are two towns for a whole district, small towns only; all the rest of the people are housed in villages, none very large, most quite small, all quiet and shady and of ample space, different from the great cities and the hot, crowded, treeless villages of Bihar, as though the two races had no instincts in common.

Migration.

15. Plenty of land is to be had for cultivation, so there is nothing to prompt the peasantry to migrate in search of new settlements. The nature of the people binds them strongly to their homes, and the few who do go in search of employment elsewhere suffer much from nostalgia, and seldom stay long away. These are chiefly Muhammadans of the same class as the cultivators, and more or less connected with them by blood or marriage, but not themselves holding land, such as peons, domestic servants, and the like. There is no separate class of labourers as in Bihar, and even the persons just mentioned are averse to anything like hard labour, which is done almost wholly by immigrants from the North-West. Emigration is almost unknown in the district. Even of the professional and instructed classes very few seek business elsewhere, and probably none go to the north-western districts.

Immigration.

16. Altogether 54,574 persons have been censused in the district as not born therein. Most of them are from Chota Nagpur, the Sónthal Parganas, Saran, Balia, and Azamgarh. The work and the habits of those of the two former districts, who settle themselves here, have been mentioned in paragraph 10. No others come to live here permanently. Each year immigration from Bihar sets in between the Durga Puja in September or October, and the end of December. The Bihari immigrants mostly leave the district before the rains set in. Most of them earn good wages as palki-bearers or domestic servants; others dig tanks, make roads, and do other kinds of earthwork. It is "the real poor, the petty agricultural castes" of the districts named above, who immigrate temporarily in this way. None of the more well-to-do come hither from those districts. The generally improved facilities of communication by road and water, and the better protection of person and property have probably increased these temporary migrations in search of employment, but railways are still avoided by nearly all the labourers.

17. Low as third class fares are, I believe that a good deal still remains to be done. There must be some shortcoming when gangs upon gangs of men, women, and children think it more economical to waste many days in trudging along roads twice a year, spending their cash on food all the time without recouping it from current wages, than to cover all the ground in a day and a night, and to reach their own or their employer's villages unjaded and ready for work. At present it may be thought unreasonable to carry them at fares cheaper than the cheap ones now in force. But such opinions are apt to yield, and the changes made in the post office just before the middle of the century help to strengthen this belief. Thirty years ago few and slow trains, with bad accommodation, were thought quite enough for the third class passenger in England. Things were bettered for him, and it was discovered that he was the most profitable of all passengers. He was encouraged and fostered. Ten years

later his facilities were made almost equal to those of the other classes. The changes that may be found desirable in India will doubtless go on different lines, but similar principles will lie at the roots. It will probably be found possible by and by to carry poor people at such rates as will tempt even their frugality to avoid the enormous aggregate waste of time, money, and tissue, that now goes daily on.

18. There are no mines in the district.

HEAD III.—VARYING DENSITY OF THE POPULATION.

19. The following table gives the population to a square mile, as ascertained during the last three censuses in the different *thanas* :—

Thanas.	1872.	1881.	1891.
1	2.	3	4
Bogra ...	610	645	705
Shariakandi ...	453	599	669
Adamdighi ...	437	498	574
Sherpur ...	446	477	513
Panchabibi ...	313	329	359
Sibganj ...	476	481	548
Khetlal ...	327	335	389
Nawabganj ...	432	463	526
Total ...	459	506	563

Thus in the last two decades there has been an increase in density of—

31·1	per cent.	in Adamdighi.	15·5	per cent.	in Bogra.
47·6	ditto	Shariakandi.	15·1	ditto	Sibganj.
21·7	ditto	Nawabganj.	15·0	ditto	Sherpur.
18·9	ditto	Khetlal.	14·6	ditto	Panchabibi.

and 19·1 per cent. for the whole district. Here Adamdighi, which was second as to increase of population, heads the list. And the jungly *thanas* of Panchabibi and Sherpur, which are the lowest in respect to increase of total population, are also the lowest as to increase in density.

20. The table shows that the increase has been steady throughout the district during twenty years. The causes of this cannot be temporary. The population has expanded, as is natural where there is much waste land fit for the plough during profound peace, with improved security and freedom from calamity. The conditions of the soil in the different *thanas* have already been discussed; the climate has not altered for better or for worse; the incidence of disease in different parts of the district is not so considerable as materially to affect the growth of population, and no new crops or industries have been lately introduced. Jute is indeed much more extensively cultivated than formerly, and the profits thereof, especially in Shariakandi, have been mentioned in paragraph 8. Winter rice, too, is cultivated over a larger area, especially in Adamdighi and Khetlal. There is more sugarcane, and much less mulberry. The weaving of silk has almost died out; but the artisans have taken freely to other work, and the decline has not affected the population.

21. To compare two dissimilar countries, the district of Bogra is much more densely populated than England and Wales. By the census of 1881 the population of a square mile in England and Wales was 446, while in Bogra it was 491. Only the counties of Middlesex, Surrey, Stafford, Warwick, and Durham, and the West Riding of Yorkshire showed a density higher than 645—the figure for the densest *thana* of Bogra in 1881.

HEAD IV.—RELIGION.

22. It has been already mentioned that the proportion of Muhammadans to the entire population has been remarkably constant since 1872. The proportion was 80·7 per cent. in 1872, 80·8 in 1881, and 80·8 in 1891. Conversely, the proportion of Hindus was 19·0 in 1872, 19·1 in 1881, and 18·8 in 1891. The cause of the slightly less percentage in 1891 is that the Sonthals, who did not appear under a different religious head in 1872 and in 1881, have now been censused to the number of 2,000, and have been classified under the religious head of Sonthalism. The figures connote the smallness of the numbers belonging to the other religions—Christianity, Jainism, and Brahmoism. The numbers of none of these exceed one hundred.

23. Pilgrimages, proselytism, &c., have no influence in the district. No new sects have grown up since 1872, and there is scarcely any predominance of particular religions or sects in different parts. Certain villages of course, are inhabited by larger numbers of

Hindus than can be found in the vast majority of villages in a district where the overwhelming bulk of the population is Muhammadan, but these villages do not belong to any particular tract. The Bunas (including the Sonthals) are congregated, as mentioned in paragraph 10 above, in the *thanas* where there is more jungle to clear—chiefly Panchabibi and Sherpur.

Local peculiarity.

24. A variety of practice concerning religion came under my notice in this district in 1891. On the *navami* (12th October) and on the *dasami* or day of *bijaya*, the last of the Durga Puja (13th October), I went over a considerable distance on tour in the extreme east of the district. On the evening of the *navami* and during the whole of the *dasami* I saw in several different villages large numbers of Muhammadans celebrating the *puja* with boat-races, games, dancing, &c., and in most places crowds, consisting chiefly of Muhammadans, showed keen interest. Some of the boats were fantastically decorated with Hindu signs, and many of the Muhammadan performers were calling on 'Hari' and other Hindu deities. I have seen nothing like this done by Muhammadans near Bogra, and some of my Muhammadan attendants, residents of Bogra, seemed to be scandalized. I remember that in Gaya some Hindu Sudras, of decent castes too, used similarly to carry *taziyas* at the *Muharram*, in fulfilment of vows. Apart from the special devotion of Muhammadans in the east, a very considerable proportion of them throughout the district so far recognize and fix their dates by the Durga Puja as to buy things then which they buy only once a year, and to enjoy a holiday.

HEAD V.—INFIRMITIES.

Leprosy.

25. Leprosy was defined, for the purposes of the census, as the disease of the corrosive kind in which the fingers and toes corrode and fall off. In view of the special care with which the enumerators were instructed and their schedules examined, it is probable that this definition was correctly acted upon by all.

26. Leprosy is thus distributed in the *thanas*—

Thanas.	Males.	Females.	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	120	31	Khetlal ...	5	3
Shariakandi ...	133	24	Nawabganj ...	6	1
Sibganj ...	29	2	Adamdighi ...	17	18
Panchabibi ...	6	7	Sherpur ...	24	12

*The numbers in Shariakandi are disproportionately high. In Sir William Hunter's Account goitre is said to be prevalent in Shariakandi, but though I have been over almost every village in the *thana*, and am in the habit of seeing and talking much with the people wherever I go, this prevalence has not come under my own notice. It is not known to me whether the causes of the two diseases are at all similar.

27. By religion and caste the distribution of lepers is as follows:—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Muhammadans ...	282	68			
Hindus.			*Hindus.*		
Kaibartta	6	2	Kumhar	1	...
Goala	4	...	Kochh	1	2
Jugi	4	...	Kuri	1	...
Namasudra or Chandal...	5	6	Sunri	1	...
Patit Khetri ...	4	3	Buna	1	...
Muchi	4	...	Manjhi	1	...
Bagdi	4	...	Kapali	1	...
Shaha	2	...	Matial	1	3
Bairagi	2	5	Khan	1	...
Rajbansi	2	1	Hindu (caste unspecified)	1	...
Hari	2	2	Napit	...	1
Patni	2	...	Jaliya	...	1
Bhang Khetri ...	2	...	Kurmi	...	1
Gosvami	1	1	Singh	...	1
Kamar	1	...	Peshakar	...	1

Thus by religion there are 282 males and 68 females—total 350 Muhammadan lepers; 56 males and 29 females—total 85 Hindu lepers. According to the ratio that each religion bears to the whole population, the Hindus appear to have a very slightly stronger tendency to leprosy than the flesh-eating Muhammadans; but the difference of the proportion is too small for any useful inference.

28. None of the tabulation registers gives the statistics of leprosy by occupation, so this question cannot be discussed. Inquiries have been made in various parts of the district as to any popular belief about leprosy, but no definite ideas could be ascertained. Putrescent fishes are eaten by a good many people, but not in one more than in another part; and I have on several occasions taken measures towards checking the practice. But no local evidence has been found of the connection of this or any other unwholesome habit with leprosy. It is with reference to cholera that the medical officers have generally given advice on the subject.

Insanity.

29. The term "Insanity" was not explained in the "Instructions to Enumerators." It is probable that many cases of idiocy have been entered as of insanity; and that different mental conditions should be in several instances mistaken is of course unavoidable, with the uncertainty which still exists among well-educated and even among professional men.

30. The distribution of insanity by *thanas* is as follows:—

Thanas.	Males.	Females.	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	115	101	Khetlal ...	20	21
Shariakandi ...	119	69	Nawabganj ...	27	8
Sibganj ...	26	36	Adamdighi ...	40	37
Panchabibi ...	23	11	Sherpur ...	47	37

31. By religion and caste the distribution of insanes is thus—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Muhammadans ...	332	269	*Hindus.*		
			Kamar	3	....
			Kurmi	1	....
Hindus.			Bhuiya	1	...
			Kumhar	1	1
Hari	6	1	Koohh	11	13
Kaibartta	9	5	Jugi	3	1
Jaliya	2	1	Kayastha	3	1
Napit	4	...	Kuri	2	...
Malo	6	3	Khatria	1	...
Namasudra ...	5	2	Tanti	1	...
Palit Khatria ...	4	4	Baidya	2	...
Bairagi	10	7	Patni	1	3
Chhutar	1	...	Teli	2	2
Matial	1	...	Buna	...	1
Khan	1	...	Barui	...	1
Brahman	3	1	Jhal	...	1
Kapali	1	1	Sunri	...	2
Maira	3	...	Muchi	...	1
Goala	3	2	Goaur	...	1
Karni	1	1	Nunia	...	1

The only remark suggested by the tables is that Shariakandi returns a disproportionately high number of insanes.

32. The distribution of blindness by *thanas* is as follows:—

Thanas.	Males.	Females.	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	128	118	Khetlal ...	27	38
Shariakandi ...	54	58	Nawabganj ...	18	23
Sibganj ...	32	46	Adamdighi ...	65	50
Panchabibi ...	26	25	Sherpur ...	22	29

* There is a difference of 12 females.

33. By religion and caste it is thus—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Muhammadans ...	301	334			
Hindus.			*Hindus.*		
			Chhutar	1	...
Sunri	1	...	Matial	2	...
Brahman	2	...	Pator	1	...
Hari	4	...	Shan	4	...
Muchi	1	...	Kuri	2	...
Bairagi	9	8	Kamar	1	...
Kochh	9	8	Tiyar	1	...
Patit Khatria ...	2	3	Kayastha	1	3
Barui	1	...	Jhalo	1	1
Napit	3	3	Rajbansi	3	2
Gandha Banik ...	1	...	Bind	1	...
Khan	1	...	Suvarnabanik ...	1	...
Namasudra or Chandal...	2	2	Ganj	...	1
Kaibartta	4	8	Sadgop	...	1
Buna	3	5	Patni	...	2
Bagdi	1	...	Bauri	...	1
Manjhi	2	...	Kumhar	...	1
Kurmi	1	...	Goala	...	2
Jugi	1	3	Kapali	...	1
Malakar	1	...	Chamar	...	1
Teli	1	2	Malo	...	2

The tables do not indicate any thing needing particular notice.

34. The following is the distribution of the deaf and dumb by *thanas*:—

Thanas.	Males.	Females.	Thanas.	Males.	Females.
1	2	3	1	2	3
Bogra ...	141	121	Khetlal ...	34	23
Shariakandi ...	129	124	Nawabganj ...	12	20
Sibganj ...	44	39	Adamdighi ...	89	31
Panchabibi ...	36	20	Sherpur ...	53	47

By religion and caste it is thus :—

Religion and Caste.	Males.	Females.	Religion and Caste.	Males.	Females.
1	2	3	1	2	3
Muhammadans ...	406	369	*Hindus.*		
Sonthals	3	...	Nuniya	1	...
Hindus.			Dom	1	...
			Suvarnabanik ...	1	...
			Buna	1	1
Kaibartta	11	9	Sadgop	1	...
Napit	2	...	Kayastha	1	3
Uraon	1	...	Brahman	2	2
Hari	3	3	Malo	2	1
Bairagi	7	5	Mali	4	...
Kochh	13	7	Rajbhar	2	...
Jugi	2	1	Namasudra or Chandal...	7	4
Kera	2	2	Behara	1	...
Matial	1	3	Shan	1	...
Sunri	1	...	Patit Khatri ...	1	5
Barui	2	...	Rajbansi	1	1
Patni	1	...	Karni	1	...
Kumhar	2	...	Kamar	...	4
Kanu	1	...	Tanti	...	1
Nandagop	1	...	Jaliya	...	1
Goala	1	1	Gandha Banik ...	...	1

35. Yet again the figures for Shariakandi are disproportionately high. The cause of the large returns from this *thana* under the three heads of leper, insane, and deaf and dumb, is quite unknown.

HEAD VI.—EDUCATION.

36. Education, both English and vernacular, has certainly increased since 1872. In 1872 the numbers of scholars were 1,784 males and 1 female. Their religions are not specified in the Census Report. In 1881 the numbers were 14,795 males and 1,044 females. Of the males, 11,121 were Muhammadans and 3,669 were Hindus. Of the females, 900 were Muhammadans and 141 Hindus. In 1891 the numbers of scholars were 10,696 males and 187 females. Of the males, 7,790 were Muhammadans and 2,901 Hindus. Of the females, 91 were Muhammadans and 96 Hindus.

37. The decline during the last decade is remarkable, and, if correctly stated, very regretable. Babu Ram Nath Chatterjee, the Deputy Magistrate, who so ably conducted the recent operations, thinks that the figures of the Census of 1881 were defective, and I am inclined towards the same opinion, especially since the apparent increase between 1872 and 1881 was so very large. The numbers of females strongly suggest doubt. Nor do my own observation and experience during the three years of my charge of the district indicate any such decrease, and if it has occurred, it must have been in the years closely following 1881. The attention of the District Board will be invited to the question, in view of further inquiries and of any readjustment of grants or other measures that may seem desirable.

38. Altogether 568 persons have been censused in the district as able to read and write English. Two hundred and eighty-seven, or a little more than half, belong to the head-quarters *thana* of Bogra. The following is a very short outline of the progress of the Bogra Zilla School, the only one that has constantly given regular training in English. In December 1873 there were 81 pupils, of whom 24 were Muhammadans. In December 1891 the total number of pupils was 239, of whom 141 were Hindus and 98 Muhammadans. Though the percentage of Muhammadans was greater in 1891 than in 1872, they are yet very far behind in the race with their Hindu brethren.

39. As the number of schools was not censused in 1881 or in 1891, the statistics cannot be usefully discussed. No striking differences of the spread of education in different parts of the district are visible. Only, as is natural, the schools and pupils are more numerous around the town of Bogra than in other parts. No particular caste is more predominant in this neighbourhood than elsewhere, but as mentioned in paragraph 12, there are more people of the classes without respect to caste who seek education for their children. The so-called aboriginal races are not indigenous.

HEAD VII.—LANGUAGE.

40. The only language commonly spoken and written in the district is Bengali. Very few can talk Hindustani, and most of these know and use scarcely anything Hindustani

except the more necessary inflections. The spoken dialect is intermixed with a good many Urdu and a very few Hindi words, more or less corrupt, *e.g.*, *jánáná* (woman), *nisfi* (half), *páni* (water). But such words in the aggregate form but a small proportion of the common language; and most even of words like the above are used only occasionally, and less often than the Bengali *stri*, *ádhi*, *ardhek*, &c. *Páni* is exceptional, it is much more frequent than *jal*. Many Europeans are inclined to believe that only persons of the upper classes use Sanskrit words much, that the uninstructed Bengalis prefer Hindi words with Bengali vowel sounds, and that Europeans make themselves better understood in using such words. My own experience, after talking constantly during many years with people of all classes, especially in lonely districts, where there are few Europeans to talk with, is very different. The common people know a few words, like *parwar*, *taklif*, *karza*, *hissa*, *láchár*, *thorá*, *jaldi*, *sámhue*, *bahut deri*, &c., but they use them to Europeans not naturally and easily, rather with anxiety and perplexity. Among themselves, and when they are talking quite unreservedly, they (Muhammadans as well as Hindus) use instead the Sanskrit *chintá* or *bhábaná*, *kashta*, *dáy*, *angsa*, *nirupáy*, *alpa*, *sokále* (here seldom *shighra*), *sammukhe*, *anek kshan bilamba*, &c.

41. In some respects the Grammar of even lower classes in Bogra is better than what is common among most classes in the Hooghly and Burdwan districts, where verb forms are generally shortened. The present tense most used there is *karchhe*: here almost every one says *karitechhe*. Yet in some verbs the perfect tense here is contracted into very nearly what is there the present tense, *e.g.*, in Bogra *áschhe* is "he has come," in Hooghly "he is coming;" in Hooghly the colloquial perfect is, I think, *esechhe*. But in this contracted form of the perfect, as used in Bogra, there is a momentary hesitation between the *s* and *chh*, which does not occur in the contracted form of the present as used in Hooghly. There also the third person of the preterite is often pronounced with a final *e* instead of the *a* accepted as correct: *balle* for *balila*. Here I never hear any thing but the final *a*. On the other hand, there are of course many local abbreviations, as *katte* for (the river) Karatoya.

42. One of the singularities of the speech of Bengal, as a whole, is the apparent inability of all but a few people to use both *j* and *z*, and both *s* and *sh*. In the western and north-western parts of the province *j* and *z* are alike pronounced *j*. In the eastern and north-eastern parts they are alike pronounced *z* of varying degrees of softness; never, so far as I know, of the commoner Italian sound in *nozze*, but very often of the rarer Italian sound as in *mezzo*, and also often like the English *z*. It is not that the vocal or the aural organs of either race are less acute, for, as most of the inhabitants of this province stand towards *j* and *z*, so do most Europeans stand towards the dental and the cerebral letters. To us *j* and *z* are very distinct; to them they are nearly similar, and they use only one of the two or three sounds: some use one, some another, but only one each. So to them the dental *t* or *d* is very distinct from the cerebral *ṭ* or *ḍ*; to most Europeans they are with difficulty distinguishable, and are practically not distinguished by most: the English use only the cerebral, the Italians only the dental.

43. Again the Biharis use *s* for nearly all the sibilants, substituting *kh* for *sh* in a few words. In South-Western Bengal almost all are made *sh*, except when the letter is combined with another consonant at the beginning of a word. Here most are *sh*; a few, which are *sh* in South-Western Bengal, are *s* here; but for the palata *lch* and *chh* *s* is often used: *páns* for *pánch*, *say* for *chhay*, &c. As in other places, the letter *chh* is generally used for representing the pure *s* in foreign words. So in Italy the *ch* sound of *c*, very prevalent and beautiful elsewhere, is at or near Venice turned into *s*: *Sinque sentesimi* for *cinque centisimi*; and I have heard several Tuscans themselves, using the *ch* sound, express their preference for the Venetian practice.

44. With regard to *j* and *z*, two instances came before me last year. One was the misprint of *jealous* for *zealous*. Words of meanings so different, which to us are quite sufficiently distinguished by the one initial letter, would probably sound to, and be sounded by, the reader almost exactly alike. The other was the use in conversation of a word sounded precisely as we sound *leisure* by a Hindu gentleman of excellent education and address. The context happened to be such that he had said many more words, and I had to put a question before I had the faintest idea that he meant *ledger*. If one had been more alert, or if there had been no such ordinary word as *leisure*, the mistake would have cleared itself at the breath. But the circumstance of the conversation chanced to be such that I spent some moments trying to fit it out with the meaning of *leisure*.

45. The misuse of *r* in Bogra and in some adjoining districts is very like that of *h* in the midland and southern countries of England. If one of the persons so misusing either of the letters hears a word containing it, or an initial vowel, from a person who pronounces it rightly, he will immediately change the sounds: if he hears it from one of his own habit he will reproduce the word as he hears it. This has often occurred to me as extremely puzzling. If the less cultured people of Bogra and of Middlesex always omitted *r* or *h*, the matter would be quite plain. But if for the first time the former hear new names, say 'Rájendra' and 'Rowland,' from one who so correctly pronounces them, they will say 'Ajendra' and 'Owland;' yet those of their own class who hear the names from them will sound them as they do. So the word *Asharh* was no doubt presented to them originally as such. They hand it down to the generations as *Ráshárh*, and a double change has to be made when they first hear from English lips the name Stevens. The result is *Ristevens*. Hindu gentlemen with the prænomen of Rám always go here by the pleasing but comic designation Ám Babu.

46. The faithful treatment by Indians of the letter *h* used to come often under my notice when I was stationed at Raniganj, and lived close to the railway. The pointsmen always talked of the *hup line*. They had heard it so called by most of the Englishmen they had met, and they reproduced what was objectively wrong but subjectively right. In the working time-table, on the other hand, the 'Hodjai bridge' was mentioned. No word has less of an *h* about it than Ajai, the name of the river which forms the northern boundary of the Raniganj subdivision. But some English subordinates had doubtless heard the people of the place call it Ajai, and that unconscious and inexplicable instinct prompted them to substitute Hajay because Ajai was right. Those of their own calibre who heard Hajay from them would not reconvert the word to Ajai, because Hajai was wrong, and therefore satisfactory.

47. The first person of the future tense is among the lower orders in Bogra often *mu* for *ba*, *khámu* for *khábá*, &c. I have not myself heard that from elsewhere, but it may perhaps not be peculiar to the district. There is also a tendency to invert the use of the terminations *e* and *en* of the third person, especially of the present tense. One servant will call to another '*dake*' meaning 'The master calls you', in circumstances where impertinence is quite out of the question. He will again say of the other persons towards whom he does not intend the least respect, '*achhen*', 'he is present' and even of the inanimate objects: there is some milk,' *achhen*; and 'there has been trouble,' *kashta haiyachhen*. I have not heard this elsewhere, but it is unmistakeable here.

48. Within the district itself there are shades of variation in the dialect. The speech of the southern *thana* of Sherpur resembles that of the adjoining district of Pabna, where the tendency is to substitute 'h' for 's,' especially at the beginning of words, as *hinduk* for *sinduk*, *hunilam* for *sunilam*. This I found common in the Faridpur district also. They of the north-western *thana* of Panchabibi say *hami* for *ami*. In the former word, which approaches the Hindi *ham*, the vowel is between short and long; in the latter it is very long. There is also a strong tendency in the north-west to make words Oxyton, slurring over the early syllables and accentuating the last. This is very common in words, especially proper names, most familar to the speaker. A man will sound with tolerable clearness the name of a village a mile or two off, but if one asks him the name of his own, it is often extremely difficult to catch it. This habit is, however, not uncommon elsewhere.

49. No attempt at collection of words more or less peculiar to the district had been formerly made: thus, if any changes have occurred, they cannot be realized and described. There are no apparent reasons for thinking that there has been any considerable modification within the last few years.

Changes since 1872.

HEAD VIII.—CASTES.*

50. With regard to castes, &c., there is little of interest in this district. The great bulk of the population are Muhammadans, who call themselves Shaikhs and who are called Nasyas. These people, like the so-called 'soupers' in Ireland, became converts to Islam from considerations other than those of religion, and were looked down on alike by their own relations and the conquerors whose religion they assumed. The total population of the district is 817,494, and of this 661,100 are Muhammadans.

51. Among the Hindu castes the following alone show more than a thousand adherents:—

Castes.	Males.	Females.	Castes.	Males.	Females.
1	2	3	1	2	3
Brahman	2,712	1,679	Rajbansi	1,219	1,159
Bagdi	544	575	Kamar	1,017	815
Bhuinmali, Hari, and Mehter.	3,954	3,827	Kumhar	2,113	1,899
			Malo	2,563	2,960
Chamar, Muchi, and Rabidas.	1,927	776	Napit	3,147	2,074
			Nuniya	1,600	358
Goala	1,643	1,112	Chandal	5,183	5,000
Haluikar, Maira, and Halwai.	709	537	Patni	567	583
			Sunri (including Shaha and Shaw).	1,109	977
Jugi	2,788	2,250			
Jaliya	725	691	Sutradhar	971	698
Behara	1,448	50	Tanti	1,038	915
Kshatriya and Rajput ...	2,367	2,251	Teli	1,085	885
Kaibartta	9,632	9,162	Baisnab and Bairagi ...	5,116	6,187
Kayastha	2,174	1,655	Matiyal	2,308	2,034
Kurmi	1,278	546	Buna	3,413	3,075
Kochh	10,687	10,620			

* *Vide* letter No 968J., dated 16th December 1892, from H. F. T. Maguire, Esq., Officiating Magistrate, Bogra, to the Superintendent of Census, Bengal.

52. There is not, so far as I can ascertain, anything of special interest in the history of any of these castes in this district. In it, as well as in the neighbouring districts, the only castes which are of ethnical importance are the Kochhs and Rajbansis, but here it seems probable that most of these have become Muhammadans. Why the proselytizing influence was so much stronger here than in Dinajpur and Rangpur I am unable to say.

53. The castes whose numbers have been given in paragraph 51 show, as a rule, very slight numerical variations from the figures of 1881. But here I find this difficulty that the figures give in the printed report of the Census of 1881 do not agree with those given in Mr. Risley's "Tribes and Castes of Bengal," and there is nothing to show whence Mr. Risley's figures were obtained. The castes which show the largest increase are so-called Beharas or Kahars, Kurmis, Napits, and Nuniyas. The increase is, no doubt, in each case due to immigration for labour. This is especially the case among the Kahars and Nuniyas, as appears from the small proportion of females in these castes.

54. There is some doubt about Kshatriyas and Rajputs. In the Census of 1881 Rajputs are stated to have been 300 males and 72 females. I cannot find any mention in the report of that year of Kshatriyas or Khatris, but in Mr. Risley's book the number of Khatris is stated to have been 6,401 in 1881. The present census gives a figure of 4,618 for Kshatriyas and Rajputs together, and this result does not vary much from that of 1881, if some of the Khatris have now been reported as Kshatriyas; but Khatris are of course really different from Kshatriyas and ought not properly to be classed as Rajputs. As I am not in possession of the original papers, I cannot definitely decide this point. I see that 327 persons have been now returned as Khatris.

55. In this census 1,416 persons have been returned as Jaliyas. The census returns of 1881 give 5,523 Jaliyas, and Mr. Risley gives 5,218. At the same time, I find neither Malos nor Patnis mentioned in the 1881 returns; while there are now 5,523 Malos and 1,150 Patnis. In 1881, 243 persons were returned as Mallahs, which were then apparently confused with Malos, and it is possible that the other Malos and Patnis were included with the Jaliyas. But Mr. Risley gives the number of Malos in 1881 as 1,120 and of Patnis as 1,134, and whence he obtained these figures I do not know. And there is always some confusion between Jaliyas and Kaibarttas. There is a decrease in the number of Sunris, for which I can obtain no explanation.

56. As to Matiyals no district figures for 1881 are available here. The name represents those who labour on earthwork in roads and tanks, as distinguished from Bunas, who generally work in the fields. From my own experience I should have thought that they were mostly Nuniyas, but Mr. Risley seems to think that the name is applied rather to Bagdis and Bauris. The number returned here as Matiyals is comparatively large, but I have no time now to make inquiries as to who they actually are. I do not find Bunas mentioned in the report of the 1881 census, but Mr. Risley gives their number then as 4,511. They have now increased to 6,488. They are mostly Sonthals and other aboriginal tribes.

57. There is not, as I understand, in this district any special relation between the castes and the land. The Brahmans, Kayasthas, and Rajputs are, as a rule, employed in service of various kinds. The principal *zamindars* are Muhammadans. The other castes commonly follow the trades which are hereditary to them, and which I need not here define.

HEAD IX.—OCCUPATIONS.

58. With regard to "Occupations," I am compelled to follow the arrangement prescribed by the Census Commissioner, and not that given in the circular to which this is a reply, because the figures were not compiled on the lines laid down in the latter, and the connection of respective castes with occupations cannot now be ascertained except by conjecture.

59. The following table gives generally the occupations of the people by classes :—

Occupations.	Numbers.			Percentage.		
	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7
Class A.—Government	4,427	3,420	7,847	1·06	·86	·96
„ B.—Pasture and Agriculture ...	332,537	321,495	654,032	79·38	80·66	80 00
„ C.—Personal service	6,682	4,887	11,469	1·57	1·22	1·40
„ D.—Preparation and supply of material substances.	40,746	41,193	81,939	9·73	10·34	10·03
„ E.—Commerce, Transport, Storage ..	11,881	6,960	18,841	2·84	1·75	2 30
„ F.—Profession	6,159	5,586	11,745	1 47	1·40	1·44
„ G.—Indefinite and Independent ...	16,584	15,037	31,621	3 95	3·77	3 87
Grand Total ...	418,916	398,578	817,494	100·	100·	100·

These figures cannot usefully be compared with those of the Census of 1881, because at that time only those who actually did work or received incomes were entered as having occupations. Hence, women depending on their husbands, children at school and in arms, and the like were not entered in the schedules. In 1891 every one had to be entered according to the occupation of the bread-winner who supplied him or her. The result is that comparatively few have been shown as unspecified, while in 1881, 39·34 per cent. of the males and 95·39 of the females were so shown. It is to be regretted that workers and dependents were not separately abstracted, but the matter has been decided otherwise. It is not easy now to say who were workers and who dependents in any particular class because the figures have not been given by ages, and so one does not know how many of the males were fit for each respective occupation. The occupations, no such as cultivator, washerman, cooly and so on, in which women help their husbands are so well known, that it is scarcely necessary to repeat them.

60. The figures show that 80 per cent. of the people of the district are supported by the land, and this does not include personal servants of the richer landholders. The other classes scarcely require notice. In class C the largest group is that of barbers, while there are very few washermen. In class D the largest group is that of fishermen, whose trade supports 15,677 persons. There are 3,110 grain-dealers and 4,634 grocers, who, under different names, are probably all *mudis*. Nine thousand six hundred and twenty-five persons live by the sale of oil. Six hundred and sixty-eight persons are said to be stationers or their dependents. These men really keep shops for the sale of miscellaneous fancy goods. Four thousand nine hundred and thirteen persons are dependent on cotton-weaving. There are 7,797 persons supported by gold and silver work, 2,020 by blacksmiths' labour, 3,810 potters, and 3,374 carpenters.

61. In class E the group of the first importance is that of money-lenders, by which trade 2,735 are supported, and it is curious to note that there are more females than males. There are 2,163 general merchants and their dependents, and 3,861 unspecified shopkeepers. These again are, no doubt, mostly *mudis*. There are 4,690 palki owners and bearers, which shows how largely this mode of conveyance is still used. In class F 4,419 persons are supported by religion, and 2,019 by the practice of medicine without diploma. There are 2,500 bandmasters and players, of whom 1,227 are females.

In class G there are 2,862 tank diggers and 4,249 rice pounders and huskers. Of the latter class 3,098 are females. Twelve thousand one hundred and fifteen persons live by general labour. Of these 4,309 are females. One thousand and four are returned as living by disreputable means, of whom 844 are females. Even disreputable females generally in the mufassal continue their chief occupation with some other occupation, and this latter is shown in the schedules. Eleven thousand one hundred and ninety-seven are returned as beggars, of whom 6,291 are females.

HEAD X.—ADMINISTRATIVE.*

62. *Administration.*—The general instructions contained in the Government circulars and in those from the Provincial Superintendent were all closely followed in all their minute details (*a*).

Points of departure from general instructions.

63. In forming the list of villages included in each *mauza* area, the definition of a village given in paragraph 2 of circular No. 10, dated the 30th July 1890, was always (*b*) applied. The police not proving themselves competent to do this work properly, the Sub-Deputy Magistrate of Bogra was entrusted with it in *thanas* Khetlal, Panchabibi, Nawabganj, and Adamdighi, and two experienced ministerial officers were deputed to do the same in *thanas* Shariakandi, Sherpur, and Sibganj; while the head-quarters *thana* of Bogra was left to be done by a Deputy Magistrate. From the nature of the work it could not be done by local inquiries, except in a few cases. The village *panchayets* and *chaukidars* were called to a few centres, and in the vast majority of cases the true villages were determined by an extensive and thorough cross-examination. Thus, in several instances, *paras* and *muhallas*, which ranked as villages in the Census of 1881, have now been amalgamated with their central villages.

Definition of a "village."

64. The delimitation of the village areas has not been an easy task in all cases. Sometimes two adjoining villages—owned by different *zamindars*—are so irregularly interlaced that it became a very difficult task to demarcate them. Separate ownerships appeared to be the only reason for separate names in such cases (*c*).

65. The population of the district is almost entirely rural, and the great bulk of the people are scattered in tiny hamlets over the face of the country. They show no tendency to gather into large villages. In several instances a solitary house in a *mauza* has been counted as a village. Villages inhabited solely by Kôls and Sonthals from Chota Nagpur and Sonthal Parganas (known here as Bunas or "people of the woods") sometimes come suddenly into existence and vanish with equal suddenness. They are also liable to shift with their occupants. These facts are visible in *thanas* Panchabibi and Sherpur (*d*), where Bunas come in large numbers and occupy themselves with clearing jungles, digging tanks, making

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* *Vide* letters Nos. 742J. and 950J., dated 4th December 1891 and 23rd January 1892 respectively, from E. B. Harris, Esq. Officiating Magistrate of Bogra, to the Superintendent of Census.

(*a*) Correct.

(*b*) Correct.

(*c*) I have myself found several such instances.

(*d*) Yes.

roads. They often get leases rent-free for two or three years, with small advances free of interest, and convert dense jungles into arable fields. When the time comes for the *zamindar* to demand rent, they leave the old villages and seek their fortune in new jungles.

66. The greatest difficulty in grouping houses into villages was met with in the *chars* which fringe the Daokoba. Compact ranges of houses are rare, and generally the houses raised on the land, belonging to one and the same *zamindar*, make up a village with a distinct individual name, even though some of these isolated houses are more than a mile apart.

Definition of a "house."

67. The definition of a house contained in the second instruction to supervisors, in which the element of commensality has been prominently put forward, was communicated to the census officers before the commencement of the work of marking and numbering of houses. Remembering the definition of a house adopted in the Census of 1881, all the Charge Superintendents inquired whether a homestead inhabited by more than one commensal family, but having only one gate, should bear one or more than one number. It was clearly explained to them that commensality, and not separate and independent communication with the public roadway, was to be the criterion for a house. In order to be quite certain that no mistakes were made by enumerators and supervisors on this point, the attention of all inspecting officers, gazetted and non-gazetted, was specially drawn to this matter by a note for reference. In some rare cases it was detected that two or more commensal families had only one number over their common gate (*e*). It could not be known whether such mistakes were due to the ignorance of the enumerator or to the intentionally false information from the householder, who might dread an increase in the *chaukidari* rates on account of plurality of houses. Prompt measures were taken to correct these defects, and both the enumerator and the householder concerned were let off with a slight censure. I have no doubt now that the number of occupied houses returned is an accurate index to the number of separate commensal families in the district (*f*).

68. To make the correct application of the definition of a house doubly certain, an additional instruction was issued to all the census officers to enclose within brackets such houses in the block-list as have only one communication with the public roadway. Thus, I possess the additional statistics of the number of joint families in the district.

69. A striking proof of the correct application of the definition of a house is afforded by the following figures for the number of persons per occupied house in each *thana*:—

Bogra	...	...	5·91
Adamdighi	...	...	5·90
Sherpur	...	...	5·93
Sibganj	...	...	5·73
Panchabibi	...	...	5·59
Nawabganj	...	...	5·57
Khetlal	...	...	5·53
Shariakandi	...	...	6·54

The figures for the first seven *thanas* are nearly uniform. The somewhat larger average for Shariakandi is accounted for by the fact that the general lowness of the country, the greater part of which is flooded during the rains, does not afford plenty of suitable sites for new houses (*g*). I venture to state that the above facts present an external evidence of the accuracy of the census in the district.

70. The towns of Bogra and Sherpur show an average of 4·61 and 4·14 respectively; nor is it a matter of surprise, considering that a large number of the residents in towns are traders or shopkeepers whose families do not reside with them (*g*).

Size of the "charge" or "sub-charge."

71. In accordance with paragraph 1 of circular No. 9, dated 29th July 1890 the eight *thanas* in the district formed eight charges. Besides these, the two municipalities of Bogra and Sherpur formed two separate charges under the superintendence of their respective Chairmen. The following table shows the sizes of the different *thana* charges:—

Thana.		Area in square miles.
Bogra	...	... 360
Shariakandi	...	... 251
Panchabibi	...	... 203
Adamdighi	...	... 191
Sherpur	...	... 163
Sibganj	...	... 123
Khetlal	...	... 119
Nawabganj	...	... 85

72. There was a difficulty at first in forming sub-charges. Of the three outposts in the district, Dhunat has jurisdiction in portions of the *thanas* of Bogra, Sherpur, and Shariakandi, and similarly Dubchanchia is made up of portions in *thanas* Bogra and Adamdighi. The absence of rural sub-registry offices in the district deprived it of another important resource for sub-charges. It was not, however, till after the delimitation of the blocks and

(*e*) I paid special attention to this matter in my numerous mufassil inquiries. Several cases at first raised doubts, but in nearly every one I found, on further inquiry, that the rule had been rightly worked.
(*f*) I believe it is all but perfect.
(*g*) Quite correct.

the distribution of enumeration books, that the officers in-charge of the outposts of Dhunat, Dubchanchia, and Madhupur were appointed inspectors over their jurisdictions.

Size of the circle.

73. Considerable difficulty was felt in securing the services of a sufficient number of competent supervisors. The suggestion of appointing school masters was followed in the beginning. But this agency being very limited and not being uniformly distributed over the district, only half the total number of circles could be officered by school-masters. Recourse was then had to the more respectable residents of villages, *zamindars*, *naibs*, and *gumashtas*, and intelligent village *panchayets*. In this way the district was divided into 222 circles, with an average of 630 houses in each. It may be noted here that the average in 1881 was 2,210 houses.

Size of the block.

74. The operation of blocking was done at head-quarters. In the great majority of cases the blocks consisted of from 20 to 40 houses. The average number of houses in a block was 26, against 44 in the Census of 1881. The great disparity between these two figures can be accounted for by the fact that every village of less than 50 houses, however small, forms a separate block in the Census of 1891, while several small villages formed one block in that of 1881. The total number of blocks in the district is 5,389, and in about 40 of these only does the number of houses exceed 50.

Numbering of houses.

75. The houses were marked and numbered by the enumerators, aided by the village *panchayets* and *pradhans*. Such inexpensive materials as chalk, red ochre, the tarry product of the *gâb* fruit, white clay made into a paste with water were employed for marking. In the villages within the jurisdiction of the outpost of Dhunat special care was taken to make the numbers conspicuous. A prominent part of the wall was *leeped* with common earth, and when dried the number was written in red or black. Everywhere the people preserved the numbers most carefully, and did not allow them to be erased (*h*).

Cost of numbering.

76. The actual cost for the materials for house-numbering was in most cases absolutely nothing, since the enumerators could get them for the asking. In those cases in which they had to be purchased the cost was a nominal one. The fact that no bill has been received from any part of the district on the head of house-numbering is a strong proof of the insignificant nature of the actual cost. To attempt a rough estimate, I may safely say that the district was marked at an actual cost of less than Rs. 50.

77. Nothing was paid by my office. The entire cost was borne by the enumerators or *panchayets*.

Practicability of permanent numbering.

78. Nearly all the numbers affixed to houses are in danger of being washed away during the next rainy season (*i*). In the block-list of each enumerator's block, however, there is in a small compass a permanent record of these numbers, so that the numbers marked in the Census of 1891 can be restored whenever it is proposed to do so.

79. Were I to make a suggestion, I would say that if it be desirable to number all the houses in every village permanently, such numbers should also be borne in the registers of assessment and collection of *chaukidari* rates maintained by the village *panchayets* (*j*). Such registers are supplied by the Superintendent of Government Printing, and may easily be made to contain an additional column for numbers.

The block-lists may be transferred to these registers, in which both payers and non-payers of rates may be entered in the order of the block-list. No entries will, of course, be made in the third column (viz., amount assessed) for non-payers.

80. Small pieces of wood or tin, bearing a number (in the vernacular) corresponding to that in the block-list, will have to be affixed to each house. This can easily be effected by the instrumentality of the village *panchayets* under the supervision of the police.

81. It will be cheaper in the long run, and at the same time it will secure a desirable uniformity throughout the province, if the marked pieces of tin or wood be supplied to the *panchayets* by Government. The cost (which cannot be excessive) will be debited to the Chaukidari Fund of each village.

82. In connection with this subject, I may suggest that in the absence of a legal definition of a 'house' in the Village Chaukidari Act, that given in the second instruction to supervisiors may be adopted in the assessment of chaukidari rates.

83. Even in the short period which intervened between the first numbering of houses and the final enumeration on the night of the 26th February, new houses were built, and one commensal house broke up into two or more. The enumerator had to report these matters to the supervisior, and the necessary alterations or additions had to be made in the block-list. Provision should therefore be made for such cases. In my opinion it ought to be left to the *panchayet* to make the corrections, and to report at the *thana* within a reasonable time after the occurrence.

Enumerators and supervisors. Their classes.

84. *Agency.*—The census of the district has been taken by the unpaid agency of residents in villages and towns. Nearly half the supervisors were taken from the class of teachers and *gurus*. The rest were *talukdars*, *zamindars*, *naibs*, or respectable villagers of independent means.

85. It is a notorious fact that members of the village *panchayet* are not, in most instances, men of educational acquirements. Men, other than *panchayets*, were therefore

(*h*) Correct. Their conduct in this and in all other matters connected with the census was quite admirable.
(*i*) This will have to be tested.
(*j*) A good idea.

selected for the work of enumeration. Where available, unemployed young men who had received some kind of vernacular education in the village *pathsalas* were employed. Owing to the backward state of education in the district, great difficulty was experienced in obtaining the gratuitous services of competent enumerators. After some changes the list of enumerators, as it finally stood, consisted of semi-educated cultivators (*k*), shopkeepers, *mahajans'* clerks, *gumashtas*, and other rent-collectors of *zamindars* and the like.

In the towns of Bogra and Sherpur the services of a better class of men were secured. At Bogra the enumerators were chiefly *mukhtars*, *mukhtars'* clerks, ministerial officers in the courts, &c. At Sherpur they were private individuals who could read and write, shopkeepers, &c.

86. For the enumeration of travellers at ten fixed stations, ten writer-constables were employed. In the cases of fairs the *naibs* or chief agents of the *zamindars* on whose land the fairs were held, and who bore the cost and derived the profits of the fairs, were appointed supervisors, and the *gumashtas* or *muharrirs* under them did the duty of enumerators. For the enumeration of the river population, grain-dealers, brokers, and others who are directly concerned with the traffic in rivers were employed. In difficult places like the *chars* on the Daokoba, the enumerators were assisted by literate constables on the night of the census. The enumerators were accompanied in their work by the members of the village *panchayet*, and the *chaukidars* were strictly ordered to keep the enumerators in communication with the supervisors and Charge Superintendents. In this way a great deal of unnecessary travelling of the census officers was saved.

Willingness of supervisors and enumerators.

87. Immediately after the issue of letters of appointment to supervisors and enumerators, letters of excuse were received for a few days. But when it was explained to them that they were bound by law to do the work, they set their hearts to do their duty zealously and efficiently. It is extremely creditable to them that they did their gratuitous work with a neatness and accuracy that is seldom visible in paid work. Enumerators have been found to walk miles to remove their doubts about some instructions for filling up the schedule columns (*l*). It is a noteworthy fact that some of the ill-educated enumerators, who plough their land with their own hand, surpassed the educated enumerators in the towns in producing more careful and satisfactory schedule books. I should like to reward the zeal of the supervisors and enumerators with printed letters of thanks. These will be prized by them better than more substantial rewards.

Census prosecutions.

88. There was no prosecution under the Census Act of any supervisor, enumerator, or other census officer in the district. Nor was there even any necessity to have recourse to the penal provisions of the Act.

89. The only prosecutions connected with the census was that of two men in *thana* Shariakandi who attempted to extort bribes from their neighbours. One of them disguised himself in the garb of a police officer, and calling himself 'the *daroga* of four *thanas*' went about in the night to inspect the marking and numbering of houses. He was sentenced to one year's rigorous imprisonment. His companion, who abetted the offence by inducing the duped villagers to offer *nazars* to appease the anger of the *soi-disant* police inspector at seeing some numbers misplaced, was sentenced to six months' rigorous imprisonment (*m*). The employment of a large number of gazetted and non-gazetted officers in the work of inspecting the marking and numbering of houses and the preliminary enumeration in all parts of the district, no doubt gave the offenders a hint for making a little harvest to themselves by imposing upon their credulous neighbours. Happily the crime was detected in its very inception, and I am glad to be able to say that the culprits were promptly dealt with and severely punished. Their case served as a wholesome warning all round.

Pecuniary expenditure of supervisors and enumerators.

90. Some enumerators, out of a desire to produce clear books, made rough books (*n*), in which they began the preliminary enumeration. This cost them about an anna. So that, including the necessary red and black ink and pen, the whole expenditure incurred by an enumerator could not have exceeded an anna and a half. Moreover, the enumerators considered it to be such a trifling amount that they have neglected to submit bills for the expenditure. The census circles being of very small areas, the supervisors had to incur no expenses for travelling. As already stated, communications between enumerators, supervisors, and Charge Superintendents being carried on by *chaukidars*, the supervisors were not called at the *thana*, except for very special reasons.

Paid census officers.

91. No paid census officers were employed for the district.

92. *Attitude of the People.*—Experience of the enumerations of 1872 and 1881 has long removed the feelings of alarm and distrust which were exhibited in some quarters on the occasion of the previous censuses, and the people have now grown accustomed to such inquiries. This time even the most ignorant portion of the population did not evince the slightest alarm, and no absurd rumours were circulated. In every village that I inspected, I found the people cheerful. They accompanied me in great numbers, while I was engaged in testing the preliminary enumeration. (*o*)

(*k*) I think the education of the average enumerators was considerably better than these words would suggest. Most of the books were very well written; only a moderate number indifferently; very few badly. At Dubchanchia and at Shariakandi nearly all the books were very good indeed.

(*l*) See notes (*k*) & (*k*).

(*m*) The latter sentence was reduced to three months by the Judge, on appeal; the former, of one year's rigorous imprisonment, was affirmed.

(*n*) I saw many.

(*o*) Correct.

93. Very few, however, even among the educated portion of the people, understood the real object of the census. The rude villagers looked upon the census as the effect of a direct mandate from the Queen-Empress to number her subjects. In several instances the village *mandals* and *pradhans* were disposed to be communicative, and wanted to know what could be the object of the *Maharani* in numbering her people. When the reason was explained, they appeared to become perfectly satisfied.

94. The cheerful patience with which the people endured the repeated inquiries of enumerators and inspecting officers without a grudge or murmur, was a clear indication of the exceedingly calm and submissive attitude of the people—an attitude most favourable to the success and accuracy of the census.

95. The only dread that was found to exist in some places was that of losing the numbers. In some villages, in the Shariakandi *thana*, the numbers (marked on pieces of tin or wood) were found to be carefully locked up in boxes, so that children might not destroy them or do away with them. In a few instances the numbers of 1881, and even of 1872, were shown preserved with religious care.

96. *The Result.*—It is generally believed that no census can be mathematically accurate. There is always a greater or less margin of inaccuracy. In the case of the present census of the district, I have strong reasons to believe that the utmost possible amount of accuracy has been secured, not only in respect of the actual number of males and females present in the district on the night of the 26th February, but also about the fourteen heads of information for each such person (*p*). Many hundreds of enumeration books were examined by my predecessor and his gazetted and non-gazetted subordinates, and the books were found to be wonderfully neat and correct.

Accuracy.

97. The only head on which I do not expect great accuracy is that of age. Age statistics are notoriously inexact. Moreover, a great deal of ignorance and laxity prevail about age in the population. Age figures for females are always far less accurate than those for males. I believe, however, that there has seldom or never been any wilful misstatement or concealment. Few old men (*q*) knew their age within five or ten years. They would ordinarily state their age in round numbers, 40, 50, 60, and so on.

98. Some difficulty was at first experienced by supervisors and enumerators in filling up the column of sub-castes for Hindus. This being a new feature in the Census of 1891, very little help was obtained from the statistics of the previous census. A list was therefore drawn up of the principal sub-castes occurring in the district, and was circulated to all the Charge Superintendents, supervisors, and inspecting officers. This list helped them a great deal in questioning the people about their sub-castes (*r*), and, as was expected, many sub-castes not contained in the list have been added by these inquiries.

99. All the *thanas* in the district show an increase of population in the last decade from 6·96 in *thana* Sherpur to 16·64 in *thana* Khetlal. This is just what is to be expected in a country possessing a considerable area of rich cultivable land, producing much more than is required for the supply of the existing population. While cultivation is extending, the decreasing influences of famine and disease were not felt in the last ten years. Though the people marry early, they, as a rule, do not marry on insufficient means (*s*). They are always able to rear their families, and infant mortality is below the average. Most of the elements favourable to the growth of a prosperous peasantry in Bengal are to be met with in the district. The rate of wages is high, and food is for the most part cheap. Rents are light in comparison with the production of the soil. The Eastern Bengal Railway, which runs for 39 miles through the western part of the district, has made the production of the staples of rice, jute, &c., very remunerative.

Increase of population.

(*s*)

100. The following table will show the increase of population in the several *thanas* during the last two decades :—

Name of Thana.	Percentage of Increase in 1881.	Percentage of Increase in 1891.
	Both sexes.	Both sexes.
1	2	3
Bogra	6·3	9·3
Shariakandi	5·6	11·6
Sibganj	4·2	13·9
Panchabibi	3·5	9·1
Khetlal	3·6	16·1
Nawabganj	7·1	13·6
Adamdighi	13·1	15·2
Sherpur	6·5	7·5
Total ...	6·5	11·2

(*p*) Correct.

(*q*) Old people often exaggerate their age very greatly, and their neighbours believe them. An old man of about 75 told me that he was 102, and the neighbours corroborated him.

(*r*) Great care was taken about this. I found more mistakes in respect to this and to age, than in any other matter. books were so well examined, however, that probably few mistakes about sub-castes remained uncorrected.

(*s*) Correct.

From the foregoing table it will be seen that there has been a steady and rapid increase of population in the Adamdighi *thana* in the last twenty years. This is quite natural, considering that this *thana* is the most productive and highly-cultivated portion of the district. It contains scarcely any jungle, large waste lands, or big swamps. It is in its entire extent a level and open tract, and the soil is well adapted to the growth of fine rice. The rapid development of an export of rice has produced a prosperity among the cultivating classes to which most other districts are strangers. The railway has been a boon to the people of this *thana*.

101. Similar remarks apply to Khetlal, which comes next to Adamdighi in point of increase. The soil of this *thana* is not encumbered with jungles or marshes. A large busy export of rice is going on by way of the nearest mart of Jaypur *hát*, which is a railway station. Under these favourable influences the tendency to a rapid increase of population is free from any check.

102. Speaking generally, the increase in population has been found to be greater in the *khiar* tracts, west of the Karatoya, than in the *pali* tracts to the east of that river. The swamps and marshes in the east are liable to be flooded in the rains, and the rotation of crops so profitable in the west are unknown in the east. As a matter of fact, a slow but steady emigration from the Shariakandi *thana* to the Government *khas mahals* in Panchabibi is going on, and a small settlement, called Shariakandipara, is to be met with near Khanjanpur.

103. It can be safely affirmed that other conditions remaining the same, the increase in population depends on the material prosperity of the people. The scale of the increase of population in the several *thanas* is, as far as possible, in the same descending order as the prosperity and standard of comfort in them.

104. *Abstraction.*—The work of abstraction could have been finished soon if the tasks for the second-half of the abstraction procedure were fixed at a higher rate (say by a third) than for the first half. The tasks for the different sheets were, by no means, beyond the capabilities of the abstractors, and it was found that, in several instances, one abstractor did his own allotted work, together with that of his friend who was taken ill.

Time.

105. The pay allowed was sufficient to attract the best men available in the district for the purpose. For a temporary establishment, a more liberal fund for rewards should have been reserved for the best workers.

Pay.

106. The test-slip was very useful in correcting discrepancies of age-periods and the totals of the different religions. But it could not have been a thorough check on all kinds of errors that the abstractors might commit. Nor is it possible to devise a handy and, at the same time, practical test-slip which can serve the purpose of a thorough check. A rapid and practical check to all errors would be to have all the sheets abstracted twice over by different hands. This process will obviate the necessity of adjustments (which from its nature is an unsatisfactory procedure). By increasing the daily tasks, and by keeping the pay of the abstractors at Rs. 12, it is possible to secure both economy and absolute accuracy. In this process it will be necessary to keep an establishment of comparing clerks instead of test-slip clerks. A couple of comparing clerks will of course work conjointly. Abstractors found to have committed more than a certain percentage of errors will be fined. I may add that a comparing clerk of average intelligence can correct most discrepancies easily by a direct reference to the schedulebooks. The process of correcting errors, detected by the test slip, by direct reference to the schedule books, was found very efficient in many cases during the latter period of the compilation work.

Test-slip.

107. *Tabulation.*—The work of tabulation of a particular sheet should, as far as possible, be left to the same persons who did its abstraction. In this way a loss of time due to deciphering the writing of a different man will be avoided. It will also remove the errors due to the different modes of ticking of different abstractors. Owing to the idiosyncracies of abstractors ticks are placed above or below the printed line against a particular head of the abstraction sheet. Many errors in tabulation were owing to the misreading of ticks.

108. I endorse the opinion of the Census Superintendent that it appears inadvisable to begin on all abstraction sheets at once. The whole staff should be employed at first on the simplest abstraction sheets (IV, V, VI, and VII), and should then advance to the more difficult (II, III, and X), the most intricate (I and XI) being withheld till the staff was trained and inefficient men weeded out.

Suggestions for the next census.

109. About the increase of the pay of abstractors from Rs. 12 to Rs. 18, it is doubtful whether this increase will attract a decidedly better class of candidates Much of the success of a temporary establishment like the census office depends upon the judicious selection of clerks. The clerks in this office were invariably appointed after a preliminary examination in ticking the sheets quickly and accurately. In these days of the advance of primary education in Bengal, there will be no want of suitable men to perform the mechanical work of abstraction and tabulation for Rs. 12 a month. Only the really deserving men should be rewarded according to the work done by them. There will be another way of rewarding the labours of good workers; the tabulators should be paid by the piece.

110. All the rules for abstraction and tabulation should be in the hands of the Magistrates some time before the work begins. And if training centres be necessary for the next census (which, by the way, I consider to be a costly institution of rather doubtful profit), the Inspectors only might be called then to show that they have well understood the rules.

L. A.—Reg. No. 2778J—90—6-5-95.